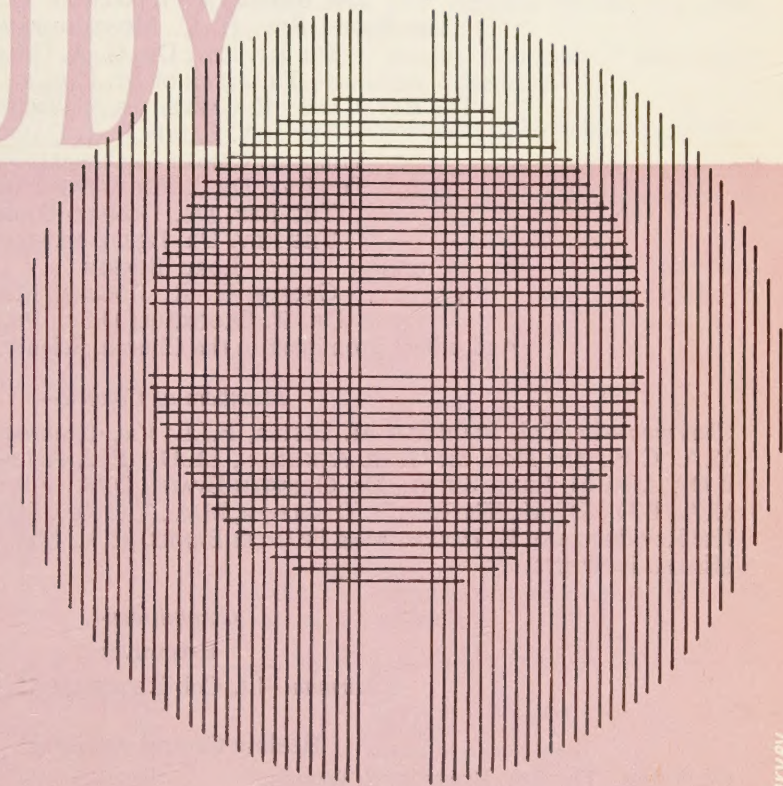


THE CHURCHES' FELLOWSHIP FOR PSYCHICAL STUDY

Mary Oliver Wilkins: 2 R 10

QUARTERLY
REVIEW



Harvey

ONE SHILLING

SEPTEMBER, 1961

NUMBER 29

The Churches' Fellowship for Psychical Study

31A CHAPEL ROAD, WORTHING, SUSSEX (Worthing 3322)

Founder—Lt.-Col. REGINALD M. LESTER, F.J.I.

President—The Hon. Sir CYRIL ATKINSON, LL.D.

Vice-President—THE BISHOP OF SOUTHWARK

Hon. Secretary—The Rev. BERTRAM E. WOODS

Asst. Secretary—Miss A. E. WHITE

Patrons:

THE BISHOP OF LONDON
THE BISHOP OF BATH AND WELLS
THE BISHOP OF BIRMINGHAM
THE BISHOP OF CARLISLE
THE BISHOP OF CHICHESTER
THE BISHOP OF EXETER
THE BISHOP OF PORTSMOUTH
THE BISHOP OF SALISBURY
THE BISHOP OF SHEFFIELD
THE BISHOP OF WAKEFIELD
THE BISHOP OF WORCESTER
THE BISHOP OF PITTSBURGH, U.S.A.
THE RIGHT REV. H. C. MONTGOMERY CAMPBELL
THE RT. REV. DR. G. A. CHASE
THE DEAN OF ST. PAUL'S
THE REV. CANON E. CARPENTER of Westminster Abbey
THE REV. CANON E. T. DAVIES
THE REV. CANON A. OSWALD JONES
THE REV. DR. LESLIE WEATHERHEAD
THE REV. DR. DONALD SOPER
THE REV. DR. LESLIE NEWMAN
LORD BOSSOM
GEORGE H. R. ROGERS, M.P.
DR. R. CROOKALL, D.Sc., Ph.D.
And others prominent in the Church, Science, and Public Life

Members of Council—

Chairman—Lt. Col. REGINALD M. LESTER, F.J.I.; *Vice-Chairman*—The Rev. J. D. PEARCE-HIGGINS, M.A., C.F.; The Hon. Sir CYRIL ATKINSON, LL.D.; E. J. ALLSOP, ESQ., J.P.; The Rev. A. BARHAM, B.D.; Miss M. BRICE-SMITH; Dr. GRIFFITH EVANS, D.M., F.R.C.S.; The Rev. Dr. J. MACDONALD, M.A., B.D., S.T.M., The Rev. H. D. OLIVER, M.A., The Rev. SELWYN ROBERTS, Major D. B. STEVENS, The Rev. BERTRAM E. WOODS, Miss FRANCES BANKS, M.A., Mrs. R. M. LESTER, Mrs. G. VIVIAN, B.A., Miss A. E. WHITE.

Committees—

Executive:

Chairman—Lt.-Col. REGINALD M. LESTER

Healing Central Advisory:

Chairman—The Rev. BERTRAM E. WOODS.

Hon. Secretary—Mrs. R. M. LESTER

Assistant Secretary—Mrs. JEAN SYDNEY.

Research:

Chairman—The Rev. J. D. PEARCE-HIGGINS, M.A., C.F.

Hon. Secretary—The Rev. ALLAN BARHAM, B.D.

CHURCHES' FELLOWSHIP FOR PSYCHICAL STUDY QUARTERLY REVIEW

Editor - - REGINALD M. LESTER

SEPTEMBER, 1961

No. 29

ANNUAL AT HOME

One of the Fellowship's most popular events of the year, the Annual At Home, is to be held again this year at Caxton Hall, Westminster on Friday, 27th October at 6 for 6.30 p.m. This will be the seventh year this happy social gathering has taken place, when members from far afield come to London to meet in this informal way and enjoy our goodly Fellowship. This year we have arranged some musical items during the evening. Among our artistes will be Mr. Keith Harvey, chief 'cellist of the London Philharmonic Orchestra, who will be accompanied by his wife.

The innovation of the Bring and Buy tables the last few years has proved very successful, and this will again be repeated. Small articles sent in by members for this purpose have brought in a useful addition to our funds, and we shall appreciate the same kind of help again this year. Anything in the way of home produce, household goods, cosmetics, knitted goods, etc. will be most welcome.

Members are reminded that accommodation is limited, and those who have not yet applied for tickets should do so without delay, sending 4/- with stamped addressed envelope to Mrs. Jean Sydney, 47 Philbeach Gardens, London, S.W.5. The ticket includes buffet refreshments, as in previous years.

MAURICE ELLIOTT MEMORIAL LECTURE

The second Maurice Elliott Memorial Lecture has been fixed for Thursday, November 30th at the Caxton Hall, 6.30 p.m. The speaker will be Canon A. P. Shephard and his subject will be "How can mankind discover the Christ."

ANOTHER M.P. JOINS THE C.F.P.S.

We welcome another Member of Parliament, Mr. George H. R. Rogers, to the Fellowship. As will have been noted in the Secretary's report of the Annual General Meeting, it has been decided to change the term "hon. vice-presidents" to "patrons". This will avoid any confusion with our vice-president, the Bishop of Southwark. Mr. Rogers has accepted the invitation to join our list of patrons.

WEST COUNTRY ANNUAL CONFERENCE

As stated in our June issue, the lovely Mamhead Park, near Dawlish, South Devon, has again been chosen as the venue for the Annual West Country Conference on Thursday and Friday, October 12th and 13th. Details of the speakers and events are as follows:—

Thursday:—

10.15 a.m.—Major D. B. Stevens will speak on "A Symposium of Opinions of Conditions in the Next World".

12.00—Conference Service to be conducted by the Bishop of Crediton.

2.30 p.m.—Miss Phoebe M. Rees: "The White Dove of Bardonia".

6.00 p.m.—Healing Service to be conducted by the Rev. J. L. Burton.

8.00 p.m.—Evening Music Recital and Social, organised by Miss Ruth Abbot, a former Principal of the Carl Rosa Opera Company.

Friday:—

10.00 a.m.—Mrs. Clarice Toyne: "Immortality and the Need for Reform Within the Churches".

11.30 a.m.—The Rev. Bertram Woods will speak on the Fellowship's work.

2.30 p.m.—Dr. Robert Crookall: "Life After Death—The Supreme Adventure".

Cost of accommodation and meals as in previous years:

30/- per day including all meals and accommodation;

For those coming by day only:—Lunch 5/-, Tea 2/-, Dinner 6/6. Fee for each lecture:—members 2/-, non-members 3/-.

How to get there: Train to Exeter, Dawlish or Starcross stations. Transport will be arranged from stations to Mamhead Park for those requesting same.

Applications should be made as soon as possible to Captain A. E. Hart, "Whare Koa", Shillingford St. George, Exeter, Devon, but in any case *not later than Monday, 2nd October*. As accommodation is limited, applications will be accepted in order of receipt of same.

Stop Press

LONDON HEADQUARTERS

As we go to Press, it is announced that an Emergency Council Meeting is being called, to approve the offer of a London Headquarters, near Victoria Station.

EDITORIAL COMMENT

From all quarters have come in enthusiastic reports of the London Conference, which is generally considered to have been one of the best yet. Many members who attended commented on the high level of lectures and discussions, and also emphasised "the wonderful feeling of unity and fellowship that existed all the way through from start to finish", as mentioned by Major Oliver Villiers on another page in this issue.

A most important and significant feature of the Conference was the great interest in the Meditation periods held each morning by Miss Frances Banks, and arising from this is the far-reaching development of the formation of the new Committee under Miss Banks for the study of mysticism and meditation, and its implications for the development of the whole man, with special reference to psychic gifts and healing. This is the true spiritual type of "development circle" that is so much needed in the Christian Church today.

It will also give a valuable lead to our Study Groups, as a series of booklets setting out a course of study is being prepared by Miss Banks, the first of which has just been printed, under the title of "Meditation Group for the New Age". The outline of the Group work is fully explained, and the suggested programme of study for each year, month by month. (See page 4).

The Rev. Bertram Woods has referred in his notes on another page to a further important decision taken at the Conference, to celebrate the completion of our first ten years by raising £2,000 by the end of that year—1963. The growth and expansion of the Fellowship has reached the stage when we must go all out to bring in new members from all the Christian churches, and for this purpose an extension of our organisation and administration is necessary, and the more urgent need than ever for a central London headquarters.

* * *

In a striking address to our counterpart organisation in the U.S.A.—the Spiritual Frontiers Fellowship—Arthur Ford, the famous "sensitive" said this:

"To us as Christians, these things (psychic phenomena) are important because they are the sort that gave power to the early Church, and in fact to all religions of the world. We are interested in all the experiences related in the Bible that can be duplicated today. In the 40 years I have been in this kind of work, I have seen in psychic mani-

(Continued foot of next column)

DATES TO REMEMBER

Wednesday, September 6th to Friday, September 8th—Oxford Conference at Lincoln College.

Friday, September 22nd to Sunday, September 24th—East Anglian Conference, Ipswich.

Thursday and Friday, 12th and 13th October—West Country Conference, Mamhead Park, Devon.

Friday, 27th October—Annual At Home, Caxton Hall, London. 6 for 6.30 p.m.

Thursday, 30th November—Second Maurice Elliott Memorial Lecture, Caxton Hall. 6.30 p.m.

EDITORIAL—(continued)

festations nearly every kind of 'miracle' which is recorded in the Bible. . . Jesus said that his followers would be able to do the same sort of things that he had been doing. Through the ages since then, long before there was any psychic research or parapsychology, men and women were demonstrating these things. All the saints were people who had psychic experiences and after they died they were made Saints. Our problem is . . . to learn how to use these spiritual gifts, how to apply these psychic powers. The discovery of the methods of their use should be our research task. The Church must take the lead. It is time for the Church to be restored to power by the leadership of men and women who are aware of the spiritual realities. A study of the methods of use of spiritual powers will give us the answers people are asking for, because we will have been touched by the Spirit of God".

I think no words could more aptly express the proper relation of psychic gifts to spiritual development.

* * *

I cannot close this Editorial without expressing the warm and grateful thanks of my wife and myself for all the wonderful greetings sent by both old and new friends in the Fellowship from all parts of the country during my wife's serious illness. We are indeed deeply touched by all the loving thoughts that have been sent out to her, and we feel that this is an outstanding example of the true meaning of "fellowship" that undoubtedly runs so strongly throughout our C.F.P.S.

R.M.L.

THE ANNUAL CONFERENCE

The success of the London Conference has already been mentioned in our Editorial and in our Secretary's notes. It is, of course, not possible to give extracts from any of the speeches, owing to lack of space, but as members know these can be obtained from our Worthing office in due course.

It is interesting, however, to hear the impressions from a newcomer who attended his first Conference, especially as they are from such an interesting personality as Major Oliver Villiers, D.S.O. of R. 101 fame. At the time of that great airship disaster, he was Senior Intelligence Officer to Sir Sefton Brancker, then Director of Civil Aviation, and it was to Major Villiers that the "dead" pilot, Irwin, came through Eileen Garrett, and gave the series of remarkable technical details as to the cause of the disaster, which were only found to be correct on a close examination of the wreckage. This is probably one of the most conclusive records of evidence for personal survival ever known and it is hoped in an early issue of the Quarterly Review to publish extracts from Major Villiers's notes.

Here are some of his frank comments and criticisms of the Annual Conference.

"I wish there had been more present but the lack of numbers did not militate against the wonderful feeling of unity and fellowship that existed all the way through from start to finish.

"No one present could have under-estimated the value of the contribution of Frances Banks. Each morning she held a short service of meditation. Incidentally, a small room in the annexe had been put aside for this but it soon began to be realised on the very first evening that it was not a mere twenty that were likely to attend but at least 90% of those present, with the result that the service was transferred on Tuesday morning to the Conference Room. The time was originally planned for 9.10 after breakfast, but with the first lecture at 9.30 this left no time for the "private affairs" of the individual, and my wife realising the situation suggested that it should be from 8.5 to 8.25; this was an unqualified success.

"Now the result of this service of meditation was the means of laying a spiritual foundation for the work that lay ahead and this I am sure was of the greatest benefit.

"The Rev. Pearce-Higgins and Rev. Bertram Woods both proved excellent Chairmen, and here I would like to mention the ceaseless work put in throughout the long day by Miss White, who was always there to see to the needs of everybody and to ensure that nothing was lacking in the detailed plans of the day.

"Certainly your Council made a first-class job in the choice of speakers and subjects.

"Our first lecture, on Monday evening, was on the origin and interpretations of the Devil. Undoubtedly the lecturer is a great scholar, but his paper may have been a little too scholastic for some of his audience; consequently the discussion that followed was rather restricted.

"I think the biggest draw of the Session was for Dr. Weatherhead, and his long experiences on spiritual healing were most enlightening, and demonstrated the many complexities that existed—not only for those who carried out the actual work of healing—but for the recipients also. Naturally, there were many who wanted to ask questions, and there were many who wanted to know the reason why although there are numerous successes there are likewise many so-called failures to record. I think that one of his great attractions was the honest way in which he answered questions and which at the same time demonstrated his great humility.

"Another subject that proved of absorbing interest was the healing of animals, by Gordon Turner. What a wonderful work this man is carrying out! One of the many interesting points that emerged from his talk was that any one who wishes to be able to carry out the work of spiritual healing on animals must possess real love in his heart, for all animals are so quick to respond to that pure vibration.

"He laid down what he considered the basic requirement for those who thought that they could be used as a channel for the healing of animals, and went on to explain his own attitude of mind when he actually placed his hands on the individual animal and when treating them by absent healing.

"A few of the audience gave some very interesting examples of their own work in this field. The lecturer gave the wonderful case of a cat that was suffering from terrible canker in the ears and when the time of healing was accomplished, which was carried out at 8.30 in the evening at his house, the cat refused to remain at home, and on three occasions got out of her house and traversed more than two miles of London streets, arriving precisely at 8.30 in the evening.

"Brigadier Firebrace was another outstanding lecturer. His subject was Telepathy and Mediums, and you can imagine what a wide range of questions were literally shot at him by his hearers. As one might expect, he was complete master of the situation throughout, and what a delightful sense of humour he possesses!

"Another arresting lecturer was the well known Harry Edwards. At the outset he made his standpoint clear that, although the Church of England and other denominations, and he himself, believed in God, nevertheless he felt that his work diverged from that of organised religion. At the beginning of his talk he roundly condemned the lack of understanding and work on the part of the Church of England in failing to carry out one of its most important responsibilities. Naturally this was challenged by many, and in the end he modified his comments and this he did very graciously. Of course, there is a great gulf between his work and that of others, inasmuch as he relies on his spiritual power being derived from those in the spirit world, i.e. his band of Spirit Helpers. I myself pointed out that although I knew the Church of England was carrying out increased work in the form of absent healing and of the laying on of hands in churches, he (Edwards) took perhaps the braver course in the actual performance of physical manipulation by his hands. Consequently I was not surprised to learn from him that as a result of a census taken by a certain newspaper that a vast majority who answered the questionnaire said that they believed in and knew of the work of Edwards, but had little knowledge of the work carried out in the Church of England.

"I now come to the last of our lecturers who talked on Flying Saucers. This was eagerly anticipated, but I think that there were comparatively few who had carefully studied this phenomena, whilst the majority were interested but possessed little understanding of the matter. He certainly had taken the greatest pains to present his case, and throughout his talk he emphasised the fact that he was not giving his personal views but had chosen numerous examples whose evidence was unimpeachable, and moreover in a majority of cases cited could be checked by anyone who had the time to do so. I think that at the end of the valuable discussion which took place there were few who could give an intelligent interpretation of what these unidentified craft were, but I think the audience were clearly convinced that this was a case of reality and not imagination.

"Finally, let me state once again that the feeling of spiritual unity was perhaps the greatest demonstration of the work of this Fellowship and moreover, when it is realised that people came from Scotland, North, South and East of England, the Midlands, Wales and the Isle of Wight, this was clear proof that they realised the overwhelming help they would receive by attending such a conference. I am sure that next year's conference will be even a greater success".

MEDITATION GROUP FOR THE NEW AGE

By FRANCES BANKS

Many members of our Fellowship, both at Conference and in the Groups, have shown an interest in the series of little yellow booklets issued under the title of *Meditation Group for the New Age* (MGNA). The English versions are supplied from: *Lake House, Lake Road, Tunbridge Wells, Kent*—free of charge, though most of us would wish to send a donation towards printing and postage, which is voluntarily undertaken.

The plan, outlined in an introductory pamphlet, is to span the year with six sets or booklets, each of which gives material for a two-monthly use. Thus so far we have Numbers I—IV, while set V is on its way. The themes are based upon Three Laws and Correlative Principles, viz.: 1. The Law of Right Human Relations and the Principle of Goodwill; 2. The Law of Group Endeavour and the Principle of Unanimity; 3. The Law of Spiritual Approach and the Principle of Essential Divinity. Each meditation outline, briefly summarised on the last page, includes a symbol for visualisation. So far we have had: 1. two hands clasping each other, and the distribution of bread (or the pouring of water); 2. a group building a Temple, and people converging towards a sunrise. All these lend themselves to remarkably active development in the space of two months, culminating each time in a telepathic radiation on a concentric pattern.

The sets also contain brief and lucid articles on the various aspects and techniques of meditation, simply written from the psychological point of view, and emanating from a rapidly growing school of 'spiritual psychology'. They are intended for use 'by anyone of any faith, of any church, of any group—or by anyone who neither has nor wishes such affiliation'; but our practical adaptations in C.F.P.S. have clearly shown how well they can be fitted into a specifically Christian framework.

The original intention was to synchronize their use from January of this year, and they are already gaining rapid circulation in French, Spanish, German and Italian languages. But where a start is made in later months, it is still necessary to work progressively from set I onwards. The exercises are admirably suited both for group use and for individual meditation, the latter being recommended in intensive 10—15 minute periods, daily or bi-weekly.

As a Fellowship we are likely to become increasingly grateful for this expert construction of a first step in a developing process—which for some may perhaps be met later by membership in a school of meditation which supplements its material with a training by correspondence.

From the Secretary's Desk—

My first word is one of congratulation to those who contributed to the success of the London Conference. From the remarks passed by those attending and from my own experience of it, I would say this was our best yet. It is true that we had not so many residents, but we did have a considerable number of people dropping in to the Conference Sessions.

The variety of the programmes and the excellent quality of the lectures, together with interesting discussions, made the Conference a most fruitful one, but I think I should not be making any misstatement if I said that the most pleasing feature was the very happy fellowship that existed, the delightful sense of camaraderie between all present, and this is as it should be for we are, after all, a Fellowship.

Southlands College made an ideal centre and we would have liked to have it again next year. Unfortunately that is not possible as extensive decorations and modifications are being made in the coming year and it will not be ready for outside users. However, we have a provisional booking for 1963 and I can only suggest that you book provisionally the last week in July, for that is quite probably when we shall hold the next Southlands Conference. In the meantime, of course, we shall make arrangements for the 1962 Conference, and wherever we have to go for it we can be sure the programme and the fellowship will be up to standard. So those of you who have not been to our Conferences should make a point of sampling one. Speaking of the Conference at Southlands, Miss White asks me to point out that duplicated copies of the lectures will be available and she would be glad of orders. The greater the number of orders, the cheaper the booklet.

One innovation at the Conference was that we had the Annual General Meeting then instead of in the spring. We had a good attendance and decided, among other things—

(a) To launch a scheme to raise £2,000, details of which will be found elsewhere in the magazine.

(b) To change the name of the Hon. Vice-Presidents to Patrons, so that in future we shall have a President and Vice-President and Patrons. This, I think, is a wise alteration.

The meeting also approved the setting up of a new Central Committee under the Chairmanship of Miss Frances Banks for the study of Christian Mysticism and its relevance to spiritual and psychical development, and the Committee will hope to produce in due course some simple techniques which will be useful to our Members.

May I remind you of the At Home that takes Place at Caxton Hall, London on October 27th? The Council has decided to make this a social occasion and we hope to have an interesting and entertaining programme, so please book this date and don't forget the Bring and Buy stall we always have at the At Home.

* * *

I mentioned to the Conference that Inter-Church Travel had approached me concerning the possibility of arranging a tour to the Holy Land next year. A number present signified their interest in such a project and their desire to go if it were possible, but we have not yet enough to warrant any action being taken. If any of our readers would like to join such a tour, please let Miss White know as soon as possible so that we can ask Inter-Church Travel for details.

As a rule these trips take approximately three weeks and cost approximately 105 guineas.

* * * *Caecore Sheehy*

You will be interested to know that the Rev. ~~John Pearce Higgins, M.A.~~ has consented to give the second Maurice Elliott Memorial Lecture, which will be on Thursday, 30th November, at 6.30 p.m. at the Caxton Hall. I am glad that he has promised to do this for he has been closely linked with the Fellowship and knows its emphases and aims better than most. We shall look forward with interest to his contribution.

B.W.

WEST COUNTRY AT HOME

Just as our last issue was going to Press, a very successful At Home was held at the Links Hotel, St. Marychurch, Torquay, being the first regional event of this nature, which was planned on the lines of the Caxton Hall At Home. There was a very good buffet, the showing of a Fact and Faith film, an "Any Questions" session and a talk by Col. Lester on the way in which the Fellowship first came into being. More than 50 members attended this enjoyable evening.

The only disappointing feature was the film, which—although excellent in its presentation and colour effects—suffered from failure to make the sound track function sufficiently well to be heard by everyone in the hall. We remember the same difficulty was experienced when a similar film was shown at a Caxton Hall At Home some years ago, and it would seem advisable that any of our Groups who decide to hire a film for future occasions should first test out the acoustics of the hall where it is to be shown.

LADY LAWSON-TANCRED

It is with deep regret that we have to record the passing of the Dowager Lady Lawson-Tancred, one of our founder members and first hon. vice-presidents, and a very active worker in our Ripon Group.

Lady Lawson-Tancred, who was 71, had a busy life in many directions. She founded the Conservative Women's Divisional Association in Ripon in 1921, and was chairman up to 1945, and president at the time of her death. She was also founder-president of the Harrogate branch of the National Council of Women of Great Britain, and also president of the Harrogate and Ripon branch of the English-speaking Union since its inception in 1918.

During the last war she was Chief Commandant of the West Riding Women's Auxiliary Territorial Service. She was a keen supporter of the Women's Institute movement, and was also president of the Ripon Diocesan Moral Welfare Committee and of the local branch of the N.S.P.C.C., for which she recently received a certificate from the Princess Royal for her long service to the Society. Her eldest son died in a bombing raid over Germany in 1944.

In tributes to her at the memorial service at St. Andrew's Church, Aldborough, it was emphasised what determined efforts she made, as president of the English Speaking Union, to maintain good relationships between the English-speaking peoples of the world. "Her self-effacing manner endeared her to those with whom she came into contact. While forthright on matters about which she felt strongly, she had a keen sense of fairness and a deep knowledge and understanding of the other person's point of view."

MR. ALLCOCK

We extend our deepest sympathy to Mrs. Elizabeth Allcock, whose husband passed on a few weeks ago. Mrs. Allcock has been one of our staunchest supporters and most generous donor since the early days of the Fellowship, and we know that the thoughts of all her friends in the Fellowship will be with her in this time of sorrow.

MAJOR DENNIS STEVENS

All his many friends will be glad to hear that Major Dennis Stevens has now made a very good recovery from his serious illness earlier in the year, which confined him to hospital for many weeks.

Major Stevens is well known to most of the Fellowship as one of our Council members and the very active joint Area Organiser with Captain Hart in the West Country. We look forward to the early resumption of his full activities with us again.

MRS. GRACE LESTER

At the opening of the London Annual Conference, the Chairman read the following letter from Colonel Lester:—

"It is a very great disappointment to both my wife and myself to be absent for the first time from the Annual Conference—and more especially do we regret the reason for it. As many of you already know, a few days ago my wife underwent a major abdominal operation, and I would like to take this opportunity of thanking all those who have so lovingly sent her their healing prayers over the past few weeks. She has been very conscious of all the healing coming to her in this way, and it has sustained her very greatly, and I am sure will help her through this present ordeal."

The Conference sent a message of good wishes for recovery, and some very beautiful flowers to the hospital, and later in the week this further message was received from Colonel Lester by the Rev. Bertram Woods:—

"Will you please thank all the members at Conference most warmly for their telegram of good wishes and the very lovely flowers. All of you have been so wonderfully kind to us during these anxious days, and my wife asks me to let everyone know how very much she has been helped by the healing prayers and loving thoughts coming from you all these last few days since Conference opened. This has done so much to sustain us both, and we know that it will help very considerably to her ultimate recovery. These are still early days and there is naturally a long uphill road towards full recovery. Although we have not been able to be with you this week in person, our hearts have been with you, and we both look forward to the day when we can once again join all our very dear friends in renewed Fellowship activities."

ISLE OF WIGHT MEETING

A public meeting has been arranged by our Shanklin Group at the Regal Hall, Newport, for Wednesday, 13th September at 7.15 p.m. The speakers will be the Rev. J. D. Pearce-Higgins and Mr. T. Rowland Powel, M.A. The chair will be taken by the Rev. Mervyn A. Rich, Chaplain of St. Christopher's Hospital, Fareham. The subject will be "This Life and the Life Hereafter", which should prove an interesting theme for the discussion that will follow the speakers. Admission will be free, but there will be a silver collection to defray expenses.

OXFORD CONFERENCE

LINCOLN COLLEGE—SEPTEMBER 6TH TO 8TH

We are reprinting the programme of this Conference to give members a last minute reminder. Lincoln College has a large number of single bedrooms, and we are looking forward to a large attendance. The terms quoted are most reasonable and two days spent in this lovely city in congenial company is something which we hope a large number of members will appreciate.

WEDNESDAY, SEPTEMBER 6TH—Dinner 7 p.m.

8.00 p.m. The Rev. J. D. Pearce-Higgins:
"Evolution and Incarnation".

THURSDAY, SEPTEMBER 7TH.

9.30 a.m. Dr. C. E. Last: "The Metaphysics of the Etheric Body".

11.00 a.m. The Rev. Canon C. F. Harman: "Is There a Christian Theosophy?"

2.30 p.m. Neville Randall: "A Journalist Looks at Psychics".

5.00 p.m. Mrs. Ena Twigg—Talk and Demonstration.

8.00 p.m. Any Questions?—Question Master:
Rev. J. D. Pearce-Higgins.

FRIDAY, SEPTEMBER 8TH.

9.30 a.m. Mr. Percy Wilson: "The Significance of Mediumship".

11.00 a.m. Air Marshal Sir Victor Goddard:
"Douglas Fawcett and Imaginism".

2.30 p.m. The Rev. Allan Barham: Summing Up.

The charge for the two days will be £4, including all meals and lecture fees, or £2 for one day.

Meals for non-residents: Lunch 5/-d., Tea 2/-d., Dinner 8/6d. to be booked in advance. Lecture fees: Non-members of the Fellowship 3/-d.; members 2/-d.

All applications must be received one week before the Conference commences and applications with a stamped addressed envelope should be made to Mrs. G. Vivian, 46 Lyford Road, London, S.W.18.

As this is our first Oxford Conference we trust as many members as possible will be able to arrange to be present.

PRAYER CIRCLES

One of our founder members, Miss C. E. Pilkington, is also well known as the hon. secretary of The Guild of Prayer and Spiritual Healing (*The Seekers*) asks if any of our C.F.P.S. members would be able to help with the weekly Healing Prayer Circles which are carried on in several parts of the country, as well as in London. They are very short of helpers for the daytime sessions at 29 Queen's Gate, Kensington, S.W.7, and anyone willing to help should write to Miss Pilkington at that address.

IPSWICH CONFERENCE

The Golden Lion Hotel, Ipswich

The Conference commences with dinner on Friday, September 22nd, and terminates after tea on Sunday, September 24th.

This is a last minute reminder. Ipswich is such an excellent centre for East Anglia and so accessible by train that we are looking forward to having an even larger Conference than we had at Long Melford. Will members kindly book as soon as possible as the hotel accommodation is limited, but we are, of course, in touch with other hotels.

The programme is as follows:

SEPTEMBER 22ND—FRIDAY.

8.00 p.m. The Rev. Bertram Woods will open the Conference.

SEPTEMBER 23RD—SATURDAY.

9.30 a.m. The Rev. Allan Barham: "Psychical Research and Prayer".

11.00 a.m. Discussion or tape recordings.

2.30 p.m. Brig. A. Brownlow: "Psychic Revelation with a Family".

5.00 p.m. (After tea)—Discussion.

8.00 p.m. Miss Grace Rosher: "Further Experiences with Automatic Writing".

SEPTEMBER 24TH—SUNDAY.

9.30 a.m. Mr. W. V. Blewett: "The New Translation of the New Testament and Psychical Studies".

11.00 a.m. Discussion.

2.30 p.m. Miss Frances Banks: "The Relevance of Psychical Studies to Religion", and Summing Up.

Accommodation: £1 7s. 6d. per day for bed and breakfast.

Applications for accommodation should be sent to Mrs. Oliver, Galen, Witnesham, Ipswich, with a stamped addressed envelope, stating exactly how many meals will be required. Lunch in the hotel is 6/6d. and Dinner 7/6d. for those who apply in advance; but this is purely optional. All applications must be received one week beforehand.

Lecture fees for non-residents: 2/-d. per lecture for members of the Fellowship; 3/-d. for non-members.

FELLOWSHIP CHRISTMAS CARD

The Fellowship Christmas card this year is a most charming one in soft but glowing colours which, unfortunately, it is difficult to convey in a black and white reproduction. It shows the Three Wise Men bringing their gifts to the Holy Child. They are available on application to our Worthing office, price 4/- a dozen including envelopes. Postage extra.

PROFESSOR H. H. PRICE ON SURVIVAL

Just as our last issue was going to Press, our Annual Dinner was being held at Church House, Westminster, and it was therefore impossible to publish any reports of the speeches in that issue. Extracts from the speeches of the two principle guests are now given. The Dinner was one of the most successful that the Fellowship has yet had, with nearly double the attendance of last year.

Col. Lester was in the chair, and the toast of the Fellowship was proposed by the Rev. Dr. Donald Soper. The Rev. J. D. Pearce-Higgins responded in a speech that was a combination of wit and seriousness, in the tradition of all good after-dinner speakers. The Rev. Dr. Donald Soper gave a lively and witty talk, illustrating his remarks with stories in his own inimitable way. He admitted that he had no psychic gifts himself, but his wife had had several psychic experiences. Referring to his famous pulpit on Tower Hill, he said that was a sounding board for prejudices, if not for beliefs. The majority of questions were concerned with secularism. Dr. Soper caused much amusement when he quoted the late Professor Einstein as saying that only six people in the world understood his Theory of Relativity, and then added "Five of them are on Tower Hill."

He said that one reason he was happy to propose the toast of the C.F.P.S. was that he felt we were all allies in this psychic and spiritual field. He was appalled at the amount of inertia that had spread through the Christian churches today. This was due to what was being offered the people. Too much attention was paid to the ponderable things, while the rest have been—as it were—peripheral. The Church must recover its sense of wonder. When the Church lost the sense of adventure, she lost her soul. When men are adventurous in the spiritual sense, Christ comes into their lives. It was Dr. Temple who once said: "Only in spiritual spheres can one win the battles of the world."

The toast of the guests was ably proposed by Miss Margaret Brice-Smith, and was responded to by Professor H. H. Price, in the course of which he asked his audience to consider the disembodied conception of survival and some of the arguments of Professor A. G. N. Flow. Suppose there was a conscious being without a body, but possessed of ESP powers and PK powers far more extensive than those which ordinary embodied persons have. Wouldn't he still be a person? What would he lack? And is it not conceivable that all of us are in such a condition after death?

"In such a state of disembodied survival, one might still be ble to *remember* one's earthly experiences and acknowledge them to have been one's own. After death one would still be the same person as one had been before. So surely this would

be *personal* survival, even though one had no body at all.

"But in that case one could no longer *meet* anyone else. At most, one could only *remember* having met them during one's earthly life, when one did have a body and could perceive other embodied conscious beings. A person is indeed a conscious being with an *inner life* of his own. It is vital to bear this fact in mind all the time. I want to insist on this with all possible emphasis, because it is so often forgotten in these days—in this sociologically minded collective paradise in which we have the misfortune to live. If disembodied survival is a conception of post-mortem existence, I think there is something lacking in it. A completely disembodied conscious being would be something less than a person. You might say that he would be an ex-person, something which had previously been a person but is so no longer, because he has lost some of the essential attributes of personality—though he retains others.

"There really is something missing in the idea of a person who can neither be met by other persons nor himself meet other persons. To put it in a paradoxical way, a person is an entity which has *personal* relations. The most important of all personal relations is the one we call *loving*, in all its many degrees and forms. And I want to suggest that it is this personal relationship which is essential to the existence of a person. I suggest that a person is not just someone who can be met, but someone who is capable of loving and being loved. What matters about meeting someone is that it is—or can be—the first stage in making friends with him.

"There is, I think, something missing in the idea of a person who does not love anyone else at all. And that is why "meeting" is so important. Unless meeting occurs it is difficult to see how love could exist. But not only is a person someone whom you can meet. He is also someone whom you can (conceivably) meet again, and recognise when you do meet him again. He is someone who is identifiable as being the same person whom you met before. "Good heavens! It's dear old so-and-so!" And can one make such identifications unless dear old so-and-so has some *perceptible* attributes? In fact, must he not have a body which is recognisable?

"You will notice that in all this discussion I have been thinking of a body not from a physico-chemical point of view, nor even from a biological point of view, but rather as something which makes personal relations possible. So, considering the body from the point of view of being an indispensable condition for establishing personal relations, we notice another very important fact about it. It is the means by which we ourselves express

our own states of mind, and especially our emotions, and so make them manifest to others. You cannot very well make friends with another person unless you show him somehow that you like him, and unless you also show him somehow what sort of a person you are yourself. For this you need a body.

"What is required is that a person should have something which is in some way spatial and perceptible—something which is recognisable by others, and enables him to express himself as his physical organism previously did. Post mortem recognition will be facilitated if this perceptible something resembles his previous physical body in outward appearance, but its inner structure might be quite different.

"If one does believe in personal survival, one thinks of death as a transition from this life to another life. But what does one think will happen after the transition? Does one just believe that one's conscious existence will continue? - No doubt one does believe so. But surely this is a very incomplete conception of the after-life. Perhaps if we believe in survival—personal survival—we ought rather to think of death as the transition from one social group to another, in which you make new friends and meet old friends again.

I must confess that is the sort of survival which I should like, and if my argument is right, we cannot have that sort of survival unless we are *embodied* beings after death."

OUR FOUNDER'S VISITS

Since the last issue of the *Quarterly Review*, Col. and Mrs. Lester have visited and given talks to several more Groups. At the end of May they visited a well attended meeting of the new Plymouth Group, under the leadership of the Rev. John Read, and on July 4th and 5th respectively had two very happy evenings with the Cheltenham and Hereford Groups, where Col. Lester spoke on the Fellowship's work and future plans, and Mrs. Lester spoke on healing. On each occasion, most interesting and useful discussions followed.

Further visits for the time being have had to be postponed, owing to Mrs. Lester's illness.

OUR NEW COVER

The Council decided to commission a commercial artist to design a new cover for the *Quarterly Review*, and we shall be glad to hear the opinion of members.

As there may be divided views as to its suitability, we should like to hear from as many members as possible, so that a representative opinion can be assessed.

Please state frankly what you think about the actual design, the colour scheme and any other criticisms, and send these to Miss A. White at our Worthing office.

BOOK REVIEWS

Christ Still Healing, by ELSIE SALMON (ARTHUR JAMES, 10/6d.).

This book by the well-known healer, is full of impressive testimonies from those who were helped during her British Healing Mission. In the Epilogue there is the testimony by Dr. K. G. Simonds who offered to endorse the amazing healing of Melita Floyd. At the age of 33 she was taken to Mrs. Salmon's healing meeting "a bundle of skin and bones", weighing only 2½ stones; but two days later her remarkable healing began and in three months she had grown by 17 inches. To-day she is able to walk and do her housework. This is one of the most wonderful cases of healing since Pentecost.

This book substantiates Mrs. Salmon's claims and reveals some of the amazing results of Divine Power in action.

Why in the World, by DAISY O. ROBERTS (Linden Press, 15/-).

This is Mrs. Roberts' second volume of clair-audiently received messages written down. They are a mixed bag, often interesting characterisations, interpretations or situations but I should hesitate to say just from what level of consciousness these messages originate. I am sure she is quite wrong about poor W. T. Stead who is depicted as a sorry fellow who hardly knew he was dead (when he drowned in the Titanic) and if this message is obviously all awry, one cannot but wonder about some of the others. Interesting, often suggestive and stimulating, but not evidential, I fear.

J.D.P.-H.

Man the Known and the Unknown, by JOHN LANGDON-DAVIES (Secker & Warburg, 21/- net).

This is a stimulating book and contains a wonderful array of facts, many of which were quite unknown to me. The author is groping his way towards breaking free from the evolutionary picture of emergent species with survival as their goal, with man at the summit of this emergence, and he shows with great skill and authority the limitations of present theories and of the mechanistic scientific approach when faced with many of the fundamental problems.

He realises that the only survival worth the name is survival beyond the limits of our dimension of life, and so he urges further research into the paranormal phenomena which are so suspect to orthodox science. In the last part of this exceedingly pleasantly written and well informed book, he

gives striking examples of the unknown or unexplained aspects of man such as telepathy and E.S.P., and suggests that there is more in the techniques of prayer than modern sceptics will allow, and that these demand open-minded scientific study.

This is an evidently readable book to peruse first yourself and then pass on to your agnostic friends, or your conventional vicar.

J.D.P.-H.

The Eternal Quest by JOHN N. EAST (21/-)

This book contains a masterly survey of the latest findings of science in relation to the origin of Matter, and the way in which this origin can be shown to consist of Energy and nothing else.

The author puts forward a strong case for the view that Energy or Force in all its manifestations is normally controlled and directed by mind or consciousness, the latter being constantly in process of evolution or progression. The author's inference is that behind or within this mind or consciousness permanently resides the "self" or the "soul", finally to be traced back to an infinite and universal Creator as its primary source. The conception of the origin and evolution of Life as set forth in this book makes it necessary to dismiss matter, time and space as being entirely illusory and therefore non-existent, as regarded from the standpoint of Reality.

In all this I feel that the author is on strong ground and has made out a case which fits in reasonably with the latest findings of science regarding the atomic structure of the universe in so far as human knowledge has penetrated into this field.

It is perhaps surprising to be told by the author that in his view no life "as we know it" is likely to exist anywhere in our solar universe or outside it except on our own little earth. This is a sweeping statement quite out of character so far as this writer is concerned, but he would probably justify his view in this respect by placing what I should feel to be undue reliance on the words "as we know it".

The problem associated with all writings dealing in a metaphysical way with life, mind, consciousness, self, soul, etc., is that our three-dimensional language is not capable of depicting accurately ideas that belong to and originate in a spiritual universe. Some measure of distortion or misinterpretation cannot be avoided and especially when the brain is employed as the sole channel of transmission.

When writing in philosophic vein the author makes out a very good case for belief both in the pre-existence of "man" as a conscious entity

and his survival following the dissolution of his present "illusory" habitation.

In this and other connections one feels that his use of the term "psychic" calls for definition and a measure of elucidation. In other words one would like to know exactly what the term "psychic vision" means to him? Perhaps such a sweeping assertion as is made on page 139 of *Eternal Quest* carries the average reader somewhat further than he may be inclined to go, in the light of existing knowledge and research. ("For Consciousness is the sole reality.") If the word "consciousness" is intended to embrace the whole of the universal creative mind, then the statement may well represent an effort to envisage ultimate truth.

When dealing with personal experiences of a psychical character, I would submit that the author may be placing too great an emphasis on the value of "evidence" gathered from what is loosely referred to as psychic vision. For instance, it will, I think, be found that vision of this kind cannot always differentiate between phantasmal apparitions and the actual appearance of living but disembodied entities. I know that our author jibs at the use of the term "etheric" but it has its uses for want of a better word.

The etheric "atmosphere" which surrounds our human consciousness on earth appears to contain innumerable photographic records or impressions of events of all kinds and conditions that have already happened within our time-space sequences. A kind of planetary memory.

Psychic vision cannot always tell the difference between a view of these photographic memories and new and current events caused by the occasional appearance of people or animals in their disembodied form.

In trying to interpret accurately the significance of such phenomena the use of a higher faculty of the mind is called for. I would describe this faculty by the term "mental perceptive awareness" which is a quality of the spirit whereas psychic vision is a quality of the soul.

In attempting to comprehend the meaning of "glimpses from the past" as evidence in support of belief in reincarnation, the use of psychic vision alone cannot be relied upon, whether such vision manifests in dreams or during the waking state. Under certain circumstances it is possible for someone now alive on earth to enter into the very midst of a series of past events, to seem to become both an observer and a participator in such events, and yet not to have been alive on earth when such events originally took place.

However, it should not be inferred from the above that I call in question the belief both in pre-existence and in "many lives" on earth. From wide experience I realise that entire reliance

on psychic vision should only be accepted with extreme caution, and especially so when the truths of reincarnation are being pleaded.

I note that the author refers to the faculty of prophecy as a "pricelss gift". In my view and at our present stage of development this "gift" can prove tragic beyond words, often dangerous and rarely a source either of comfort or inspiration.

"Man is that absolute Mind" (page 169).

"Absolute" is a word representing infinity. Surely it would be wiser to refer to man as an "expression" or manifestation of absolute mind and not as absolute mind itself.

The author's chapter on "Time" contains much of real value and is excellently conceived. In the *Silent Road* I have touched upon some of the problems connected with time and foreknowledge, even to the point of suggesting that under certain circumstances the memory within the mind of man can roam at will both into the past and into the future, so far as happenings on earth are concerned.

Study of the laws underlying prophecy and precognition is very needful now and especially in relation to the contents of such books as *Eternal Quest*.

W.T.P.

The Science of Wisdom, Vol. II, by Clarice J. Toyne. (Sidgwick & Jackson Ltd. 21/- net.)

This is the second book of the author's trilogy, volume I of which was *Solution to the Riddle*, and is a more detailed, practical study of the Laws of Living than the first short mystical approach to the subject. "The Philosophy of the Spirit" is the theme of the trilogy, and it elaborates the spiritual Laws of Cause and Effect upon which it is claimed the biological techniques of evolution rely, and shows their application to many of the problems of our daily lives. Man's states of physical and supra-sensory being are dealt with, together with such aspects as inspiration, genius, mental abnormalities and the like. The book also contains constructive criticism of many modern practices, showing how this criticism is based upon the inexorable Laws which govern all life.

Cogent reasons are given for a revised attitude and practice towards such problems as capital punishment, delinquency, birth control, education and world peace. The author sounds the keynote of unity in religious thought among all races and creeds, and offers a basis for this unity. This trilogy is introduced by the Bishop of Exeter, one of our C.F.P.S. patrons, in which he places upon the author as her duty "to put in a book the contents of the revelations, so that they may be handed to the theologians and philosophers for their comments".

The Healing Ministry, by the Rev. Bertram Woods. (Rider, 16/- net).

This is a most comprehensive book, covering all aspects of the ministry of healing. Mr. Woods surveys every form of healing not included by the medical profession or the psychiatrist. He describes the work of The Guild of Health, The Guild of St. Raphael, The London Healing Mission, The Friends Spiritual Healing Fellowship, The C.F.P.S., The Iona Community, The Greater World League, The Christian Scientists, The Spiritualist Movement, The Guild of Prayer and Spiritual Healing (The Seekers), The College of Psycho-therapeutics and The National Federation of Spiritual Healers, as well as the work of many well-known individual healers. The result is a mine of information.

The author shows from the evidence of the New Testament that Our Lord charged his Church with the unequivocal injunction to *Heal the Sick*, which for the first few centuries in the life of the early Christian Church was faithfully obeyed. Then it virtually disappeared from the recognized aims of Christianity and only of recent years has this most vital aspect of the Church's life been revived.

The book is simply but authoritatively written, and there is a useful appendix and chart at the end. It should prove invaluable to our study groups.

A Goodly Company. (The Chiswick Press.)

This series of remarkable psychic drawings through the hand of Ethel le Rossignol is one of the most magnificent productions that has appeared. The book is some 20 in. by 15 in. in size, and the colours of the drawings are superb. In the frontispiece the publishers state: "As an assurance of survival after death this sequence of designs is shown to open the eyes of all men to the glorious world of spiritual power which lies about them".

In the introduction the artist (in spirit) gives some of his (or her) first impressions a fortnight after death, and then describes how the drawings to illustrate what was being written began to appear. The first part consists of drawings under the title of "The awakening to spiritual consciousness", and these are all uncoloured sketches of people and the home the artist inhabits on the Other Side.

Part II is entitled: "From aspirant to master", and includes very different and evidently still more advanced types of drawings, some uncoloured and others in most striking colours, one of the most remarkable illustrating "the creative power of the spirit". There is a very detailed appendix of special notes at the end, and the book concludes with these words:

"To those who have followed the story of these pictures to this final page it can only be repeated

that they were given as a joyful reassurance of the spiritual spheres, showing the archangels, the angels and the different creations—lower and higher—as man has slowly evolved through animal to man, from man to spirit, from spirit to angel and from angel to participator in the unveiled purpose of God.”

R.M.L.

Astral Projection (The Study and Practice) by DR. R. CROOKALL, D.S.C., PH.D. (Aquarian Press 30/-).

This is Dr. Crookall's latest book to which we have all been looking forward, for astral projection is something in which he has specialised for a long time. Known by the average student as out-of-the-body experiences they form one of the most evidential of all psychic phenomena and are much more wide-spread than is usually believed. They are also of great importance and provide material towards the answer to the Psalmist's question "What is man?" and secondly, they point unmistakably to man's survival of bodily death. Dr. Crookall believes that these psychic experiences should not be forced in any way but if they come naturally it is a different matter; for there is a time when the eggshell can break and the chick emerge in comfort and safety.

This is definitely a book worthy of a place on the shelves of any serious student of psychical research.

All books reviewed are available from our Worthing office.

THE CHALICE WELL

An interesting ceremony that took place this summer was the blessing of the waters of the Jesus Well at Miniver, Cornwall, by the Rev. W. C. Salmon, one of our well-known C.F.P.S. clergy in the West Country. Water from the Chalice Well, Glastonbury, was used during the Service. Several C.F.P.S. members are Companions of Chalice Well, and the Chairman of Trustees of the Chalice Well Trust is Major W. Tudor Pole.

The Rev. and Mrs. Salmon also represented the Trust at the inspiring occasion of the re-dedication of the rebuilt Cathedral of Iona to the Archangel Michael. A message of gratitude and goodwill was received from the Very Rev. George Macleod, Founder of the Iona Community.

LOVE CONQUERS DEATH

Through the generosity of Mrs. G. Vivian it has been possible to reprint this popular little book which has had such a tremendous sale. It has given comfort to a great many people in the past through a series of question and answer. It is most informative and written in a simple straightforward manner. Price 4/6d. including postage.

READERS' FORUM

3.4.61

All members will have read in the March *Quarterly Review* the article "Into the Happy Lands", giving hope of animal survival. May I mention the book, *Hero* by my daughter Heather, a great animal lover. The book was written from the next world with the psychic help of Hester Dowden, at the rate of nearly 3,000 words an hour. It has brought knowledge and comfort to many thousands of animal lovers. Authors of various nationalities have written on the probability of animals possessing souls, but it has been confined to the realms of speculation. In *Hero* definite information from spirit life, in considerable detail, helps to solve this long debated question.

Some years after her passing Heather told me "Bridget is here with me now"—the name of her beloved horse—"I still ride". On writing to the stables I received the reply: "Bridget died a few months ago".

Copies of *Hero* can be obtained from 31A Chapel Road, Worthing, price 6/3 including postage. All proceeds go to the funds of C.F.P.S.

G. VIVIAN.

London, S.W.18.

3.4.61

The article by Dudley Alexander is timely. There are many people who "don't want to go to heaven if pets are shut out", and one can well imagine that if animals did not survive or were excluded from "heaven", St. Francis would find his canonisation most irksome.

There is ample evidence that at least some pets survive; cats, dogs, horses and at least one each of parrots, canaries, budgerigars, lions, cheetahs and elephants have to my knowledge featured in clairvoyant descriptions. As for the Bible, were not the Four Horsemen necessarily mounted, and what becomes of the Heavenly Host if their white horses do not exist? If the *King of Kings and Lord of Lords* was not, as stated, riding upon a white horse then *He* was not seen at all.

I cannot, however, agree that it is "unthinkable that God should allow only animals who have shown specially good qualities into heaven". Why "unthinkable"? Many men, and unfortunately most churchmen, think precisely that about *men*, namely that God allows into heaven only those who qualify, and that all others are consigned to the "nether regions".

(Rev.) EDWIN BUTLER, B.D.

59 Stirling Road,
London, N.22.

Surely the quotation in your June issue (of an inscription on a memorial stone in Gunwalloe Churchyard, Cornwall), should read: "an horizon is nothing save the *limits* of our sight"—not "*lenses*".

W. ADAIR ROBERTS.

19 Bryanston Mansions,
London, W.1.

(Several other readers have written concerning this mis-quotation, and we thank them for pointing out the error. The full quotation is: "And Life is eternal and Love is immortal, and death is only an horizon, and an horizon is nothing save the limit of our sight."—Ed.)

ANNUAL GENERAL MEETING

The 7th A.G.M. was held this year during the London Conference at Southlands College, Wimbledon. This proved a good innovation as there was a much larger attendance. Owing to the illness of Mrs. Lester, Col. Lester was not able to be with us and so the chair was taken by our Hon. Secretary the Rev. Bertram Woods, and before getting down to the business programme the members present asked that greetings be sent to our President, Sir Cyril Atkinson and to Col. Lester.

Chairman's Report

In his absence, Col. Lester's Chairman's Report was read by Mr. Woods: "I always feel that the Chairman's Report is somewhat superfluous as the Hon. Secretary's report is so comprehensive in its review of the year. I certainly think we are justified in feeling encouraged at the progress of the Fellowship and, in Dr. Macdonald's words, 'We are all going forward together on a great adventure of mind and spirit'. We have now entered the eighth year of the C.F.P.S. and it is interesting to look back and see how far we have come since then.

As you will hear in the Secretary's report, we are planning an all out recruiting effort and the division of the country into five main regional administrative areas, and a considerable increase in the number of Study Groups. They are the backbone of the Fellowship's work and we want to see them in every town in the British Isles; but we must have more and more of the right kind of leaders. I have been very much impressed by the keenness and enthusiasm by so many of the Groups which my wife and I have visited during the past year and by the tremendous amount of hard work which is being put in by the Hon. Officers of these Groups.

"Bertram Woods has performed a colossal task since he took over the reins from Maurice Elliott and has devoted every moment of his spare time to speaking and writing for the Fellowship and to travelling all over the country visiting the Groups.

"We are fortunate to have such a forthright speaking missionary to propagate our cause as our Vice-Chairman, John Pearce-Higgins. We know that he has shaken some of his brother clergy out of their complacency, and what a good thing that is!

"Sir Cyril Atkinson is unfortunately unable to be with us but we appreciate all he has done as President and for his willingness to speak at nearby Groups when the occasion offers.

"Another person to whom we owe a great deal is Mrs. G. Vivian. Year after year for the past seven years she has given the use of her London home for correspondence and telephone calls until such time as we have a London H.Q. and has taken on all the organising involved in bookings for the London Conferences and the Annual Dinners. We do say a sincere 'thank you' to Mrs. Vivian. We must also not forget to pay tribute to all those voluntary workers behind the scenes.

"This is the first annual Conference my wife and I have missed and it is a great disappointment to us both; but we shall be with you in spirit and I know that you on your part will be sending my wife your prayers and healing thoughts at this anxious time."

Hon. Secretary's Report

Presenting the Hon. Secretary's Report, the Rev. Bertram Woods said it was most encouraging to know that we had 337 new members from March 1960 to March 1961. Quite recently a number of members have rejoined and our membership overseas has also increased. We have now about 45 Study Groups working in various parts of the country and three or four more in the process of formation when suitable leaders can be found.

The Annual Dinner held last May was enjoyed by all those present. It was held for the first time at Church House, Westminster, at a reduced figure from that of previous years. On the other hand some criticisms were received concerning the meal itself and another venue may be found for the occasion next year.

"As you have heard in our Chairman's report," said Mr. Woods, "the country has been divided into regional areas with the aim of increasing members and giving help and advice to Study Group leaders".

Fund Raising Year—"In 1963 we shall be 10 years old and the Council are anxious that the intervening time between now and December 1963 shall be used for Fund Raising activities. Before we are able to take on a London Headquarters we must have more money behind us as rents and running expenses in London at the moment are fantastically high. We need £2,000 which with a membership of about 2,000 is not asking, surely, a great deal. This is the first time we have

made any all-out appeal to our members, and we do so with confidence because the annual subscription is small for these days and also includes the *Quarterly Review*. We are looking to the Groups to organise activities to help towards this, and perhaps members who are not attached to Study Groups would be good enough to put by the expenses that would be incurred had they to travel to and from a Group. One elderly member very kindly started the ball rolling by giving us a cheque for £5. We still have over two years to collect this £2,000 and we trust that all our members who realise the importance of this pioneer work will make a special effort to help as much as they can".

Mr. Woods put this motion forward, and the meeting unanimously agreed that the scheme should be launched forthwith and brought to completion by the end of 1963.

Conferences. The London Conference and the East Anglian Conference last year were both very successful and are being repeated this year.

Mr. Woods continued: "Another encouraging sign is that our fame is spreading abroad. For instance I received a letter a few days ago from New Zealand from a Minister running a Healing Centre there who said that he and his members were anxious to form a similar Fellowship to our own and work on the same lines, with the same constitution. He asked for copies of our literature and asked if they might be affiliated to the C.F.P.S. and that he hopes that some of our officers will be willing to become Patrons of his Fellowship. This is most welcome as we already have some members in New Zealand".

The Research Work. In the absence of Mr. Pearce-Higgins at the Modern Churchmen's Union Conference at Cambridge his report was read by our Assistant Secretary, Miss A. E. White.

"Six Committee meetings have been held during the year and a large amount of literature received and read; and our thanks go to Mr. F. Lewis and others who have helped in this direction. Miss Frances Banks's Questionnaire was sent out and

from the replies received a report is to be published in the autumn in her new book—*The Frontiers of Revelation* (Max Parrish). A further project has been inaugurated—the effect of prayer on plants, and the Rev. Allan Barham and Mr. Lucian Landau have got these particular experiments in hand. We hope to send out a report to the Study Groups for them to experiment with. We were very glad to have Mrs. Rosalind Heywood of the S.P.R. and Mr. Landau of the Psychic College to co-operate with us. We are very glad, too, that the Leeds Groups are carrying out diversified projects with psychic photography, and Dr. W. Smellie of Sheffield is doing some work on out-of-the-body experiences.

The Supreme Adventure by Dr. R. Crookall, the first book to be sponsored by the C.F.P.S. is selling very well, and we had heard nothing but praise for it; and now within the last two or three weeks Dr. Crookall's latest book *The Practice of Astral Projection* (obtainable from our Worthing office, 30/-) has also been published."

Healing Report. Mr. Woods, as Chairman of the Healing Committee, said that they had now finished their work on the questionnaires sent out some two years ago and the report was being prepared. He felt that this had been a very worth-while piece of work and provided some interesting conclusions.

Council Members. Three new Council members were nominated; Miss M. Brice-Smith; The Rev. Allan Barham and the Rev. Selwyn Roberts. All the other Council members were willing to serve for the current year.

Another new Committee has been formed under the Chairmanship of Miss Frances Banks for the study of Christian Mysticism. Many of our members have asked for instruction on this type of Christian experience and more will be heard about this in future issues of the *Quarterly Review*.

The Constitution. Three clauses with suggested alterations passed by the Council were agreed to by those present at the Annual General Meeting and any members wishing for a copy of these alterations may obtain one from our Worthing office.

— THE CHURCHES' FELLOWSHIP FOR PSYCHICAL STUDY —
FIRST DECADE SCHEME TO RAISE £2,000 BY DECEMBER, 1963

I have pleasure in enclosing a donation to the above Scheme for £.....

I promise to send £.....towards the Scheme by December, 1963.

Name..... Date

Address..... To be sent to Miss A. E. White,

31a Chapel Road, Worthing.